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* 776 According to the general Bella Coola belief the supernatural ones may be classified as anthropomorphic beings, zoomorphic beings, and supernatural members of the vegetable and mineral kingdoms.

ANTHROPOMORPHIC BEINGS

The Bella Coola agree that the most important of their supernatural beings is *Ălquntăm*, the supreme deity, maker of men and animals. He is most commonly known by this name but he has other appellations with reference to his various functions. The word *Ălquntăm* is said to be derived from *ɯquntăm*, "foreman," or "chief." He is chief of the supernatural beings. Other names by which he is known are as follows:

Sɯxălotla, a word derived from *sɯx*, the Sun. This term is used almost as commonly as *Ălquntăm*.

* 776 538 *Smaiaikila*, "The Story Man," because *Ălquntăm* created the ancestral myths at the same time that he created mankind. The supreme deity is called *Smaiaikila* with reference to his membership in the *kusiut* society of the supernatural beings.

Smaialotla, "From Whom Come, and To Whom Belong, All Myths." As creator of the highly valued myths, the supreme deity is owner of them.

* 776 *Snuslkăls*, "The Wise One," "The Thoughtful," or "The One with Great Mental Ability."

[601] *Mnakais*, a word supposedly derived from *măn*, "Father," with the suffix *kais* as a term of endearment. This is used in praying to *Ălquntăm*.

[601] [782] *Tătă*, "Father," the term for father used by a child; this, like the last, is used in prayer.

Ixlqotlăm.

Nonodjonostem, "The Adviser."

Silhmsta.

Nuxkmălxaix, "The Light Giver."

Oliok di Stădmx, "The Moon Chief."

These names are not meaningless synonyms; all, or at any

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lies in public opinion which expresses contempt for a lazy man who is constantly begging.

To anyone familiar with the definite social groupings of a tribe divided into clans or land-owning families, the ancestral family of the Bella Coola must appear as a vague and unreal unit, only distinguished by its intangibility. So it was found when investigating in the field. When information began to accumulate, it seemed as if there must be some definite obligations incumbent upon all members of the ancestral family, but none could be found. Without asking a direct question, the point was raised whether, if a man were killed, the members of his ancestral family would unite to avenge him. Conversely, were they liable for the deeds of any member? In each case the reply was in the negative; these matters concern only the immediate family. In regulating marriage the ancestral family is important, since it is wise for a man or woman to seek his mate within the members of that group, though it is not compulsory. Theoretically, the terms of kinship applied to members of the immediate family may be extended to members of the ancestral family, but in practice this is rarely the case, and, if so, is functionless. It might be argued that this somewhat wide application of kinship terms, verging on the classificatory usage, is a relic of an earlier, and now broken-down, clan system. It is impossible to prove or to deny such a contention. When trying to discover whether the members of an ancestral family ever contributed to a potlatch whereby one of their fellows established himself as a chief, the following interesting comment was received. The previous winter the informant had been in Bella Bella, and there the point was raised by a Bella Bella chief whom he quoted as follows:

"We laugh at you Bella Coola because each of you is always trying to be chief. Our system is much better; we all help our chiefs."

The man agreed with the Bella Bella man that there was an important difference between the practices of the two tribes.

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597 736 Ignorant of his ancestral names, and lacking the means to validate them even if someone should tell them to him, owning no hunting-grounds, the unfortunate infant is little better than a slave. This is almost unthinkable except in the extremely rare contingency of a child being left without relatives.

Although public opinion does not impel kindly treatment to orphans left without kindred, yet many Bella Coola have charitable dispositions and it is not unknown for a family to adopt and tend an infant without reason or hope of reward. One old man mentioned how his mother and a Chilkotin child had been born on the same day when a party of the latter had been encamped near *Nuxalst*. A few days later they left for the interior, abandoning the infant. The grandfather of the old man chanced to pass their camp while the ashes of their fire were still warm and found the baby, whom he brought back, to be a brother to his own daughter. His wife suckled the two, giving each a breast, and treating the foundling as her own. When the boy grew into manhood, he went back to his own people, but never forgot his adopted parents. Forty years later he visited Bella Coola, bringing with him his own wife and family. The old man who related the incident recalled the manner in which the Chilkotin had instructed his children to regard him as their brother.

597 [768] Children are not the only persons to be adopted. On the death of an adult his relatives may "adopt to replace" someone who has a striking facial resemblance to the deceased. Thus, some time after the death of his sister, a certain man was in Bella Bella and saw a Bella Bella woman who closely resembled her. He desired to adopt her, and since he was a man of importance, his wish was granted. To legalize the transaction [431] he distributed valuable presents among the Bella Bella. A person so adopted does not usually change his abode, nor does [601] he lose membership in his own family; instead, he becomes a [835] member of two, with full rights to names and prerogatives in both, is addressed with the same kinship terms as if related by blood, and is likewise considered a member of the family as far as incest rules are concerned.

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593 614 553 428 on the value of the goods distributed in connection with them, usually revert to the ancestral family and can be revived by any member of it. It seems needless to publish lengthy pedigrees, illustrating the transmission of ancestral names; it will suffice to say that such sometimes pass from father to son, from a man to his brother's son, his sister's son, his sister, his daughter, or to other relatives belonging to the immediate family. On the other hand, with equal frequency, names pass from a man to distant relatives of the same ancestral family.

59 Thus the Bella Coola family, important though it is in the life of the individual, cannot be defined with exactitude either as regards composition or functions; it varies according to the importance of its head, and tends to merge in the ancestral families of the parents.

Kinship Terms

601 In Bella Coola, as in so many parts of the world, kinship terms mirror the social life of the community. The Bella Coola system of nomenclature is not as clear-cut in its application as in other regions, and requires considerable explanation concerning the uses of many of the terms. It will be seen that the system, although fundamentally founded on the family, presents many classificatory features. Whether or not these are to be ascribed to an ancient clan system is most doubtful; a short discussion of that point will be found at the end of this section.

The terms are arranged in the following order: first, an individual's relatives of the preceding generation, then those of the next preceding, with their parents, then those of the present generation, followed by terms for kin of the generations following. Finally come relations by marriage.

TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Father.....	Also This term is properly used only by a small child, though often continued by an adult as a term of endearment.	Also Term used only by a small child.

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Father (*continued*)....	*mān*	*mān*
	Term used, rarely, by an adult of either sex; *tātee* is more common. *Mān* is often used by an adult when speaking to any old man as a courtesy title.	Used by an adult.
Mother's husband....	*tātee*	*tātā*
	Terms used by small children.	
	mān	*mānāmut*
	Used by adult; more commonly *tātee*.	Used by adult.
Mother.....	*mămee*	*mămā*
	Used by baby.	Used by baby.
	gămee	*gămā*
	Used by small child.	Used by small child.
	tātā	*tātā*
	Used by adults of either sex with same limitations as *mān*.	
Father's wife.....	*mămee* or *gămee*	*mămā* or *gămā*
	Used by small children.	
	tātā	*tātānāmut*
	Used by adults, more commonly *gămee*.	Used by adults.
	The application to step-parents of the terms usually limited to the real parents is merely a mark of endearment, without social significance.	
Parent of either sex...	*tlĕpaklaiyuly*	*ā-maxtlăyhl*
	These terms are used for a parent of either sex when old and feeble. Their use is a mark of courtesy and implies respect for those with wide knowledge of family history.	
Father's brother.....	*tsīsi*, or by name, or *tlĕpaklaiyuly*	*tsīsi*
Mother's brother.....	" " "	"
Father's sister.....	*tsŭkwa* " "	*tsŭkwa*
Mother's sister.....	" " "	"
	If the family contains more distant relatives of the generation preceding that of the speaker, for example, a father's father's brother's son, or a mother's mother's brother's daughter, the terms *tsīsi* and *tsŭkwa* may be applied in courtesy to these individuals.	
Father's father.....	*hahpai*, or more commonly, *tātee*	*hahpi*
Mother's father.....	" " " "	"
Father's mother.....	*hăpaa* " " *gămee*	*hăpa*
Mother's mother.....	" " " "	"
	Especially when living together, children usually address their grandparents by the terms properly applied to parents.	

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
601 Brother or sister of a grandparent	Addressed as the grandparent, especially when living in the same family. The terms are further widely applied to elderly members of the same maternal family.	*nuwuuxnis* Subtle used term; more commonly spoken of by name, or as grandparents.
Great grandparents	As grandparents.	As grandparents.
Elderly male relatives spoken of collectively		*nuwuuxnitlwut*
Elderly female relatives spoken of collectively		*nuwuuxnumit* These two terms are used with respect to a man's "power" through the possession of many elderly relatives.
Eldest brother or sister	By name, or *tlmulkw*.	*tlmulkw*
Second eldest brother or sister	By name.	*ts'ilas el*, or *ulkulx el tlmulkw*
Third eldest brother or sister	" "	*ulkil*
Fourth eldest brother or sister	" "	*yuuxwaas*
Youngest brother or sister	" " or *sapiwas*.	*sapi*

[178] At the present time the intermediate terms are rarely, if ever, used. *Tlmulkw* and *sapi* are continually employed, the former for a brother or sister older than the speaker, the latter for a brother or sister younger than the speaker. When necessary use is usually indicated by giving the person's name, or by the use of sex-denoting particles.

Only brother with several sisters		*sculkpaala*
Only sister with several brothers		*tsqwaxtaqs*
Stepbrother or sister, same father, different mother	By name, or *tlmulkw*, or *sapiwas*, according to relative age.	*nuuwaal ili mimus*
Stepbrother or sister, same mother, different father	By name, or *tlmulkw*, or *sapiwas*, according to relative age.	*nuuwaal ini mimus*

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Father's brother's child, or Father's sister's child, or Mother's brother's child, or Mother's sister's child.	No distinction is made, either in direct or indirect address, between ortho- and cross-cousins. By name, or *ẑaalim*, or *sapinas*. These terms, though properly reserved for brother and sister, are usually used for all cousins in direct address when an individual's name is not employed. The choice between *ẑaalim* and *sapinas* depends on the relative ages of the parents, not on the ages of the speakers. Theoretically, this should be traced back to the first settlement of the earth, so that, for example, an old man claiming descent from the younger of two brothers who first came to this earth, addresses a young girl descended from the elder, as *ẑaalim*. In consequence, there is often a choice in terminology. Thus a man calls his mother's father's elder brother's son either *ẑaalim* or *sisi*.	By name, or *ẑaalim*, or *sapi*, or, rarely, the intermediate terms as used for brother or sister.
Members of the second family, considered the same generation but more distantly related than first cousins.	When male addresses male or female addresses female— *nemenus* When male addresses female, or female addresses male— *apalpus*	When male speaks of male or female speaks of female— *nemus* When male speaks of female, or female speaks of male— *apalpus*

These terms are seldom used except on ceremonial occasions when the bond of ancient relationship is invoked, especially if assistance is needed in danger. They are also applicable to first cousins.

The term most commonly employed for these relatives is the one for "friend," or "partner," which does not necessarily imply relationship. It is—

sisi, *sister*

Sister are usually of the same rank and inhabitants of the same village.

Male relatives of the same ceremonial family and generation as the speaker. . . . . *sisi*, brothers

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
601 [614] Female relatives of the same ancestral family and generation as the speaker	.....	*ywulsta*
Child	*mano*	*mino*
Son, until twelve or thirteen years old	*Tsi*, a term of endearment used for any small child, or by name. Use of the personal name becomes more frequent with increasing age. [551]	*smumlki*
Son, when adult	By name, or *djatzhkzi*.	By name or *smulk* (man). *gunguts-i*
Daughter, until twelve or thirteen years of age	*Tsi*, a term of endearment used for any small girl, or by name. Use of the personal name becomes more frequent with increasing age.	
Daughter, when adult	By name; infantile term of endearment is also sometimes used.	By name.
Stepchild	Same as for own child.	
Brother's child or Sister's child	Usually by same terms as own children, merely as a mark of endearment; also *emts*. Corresponding to the use of *tsaalkm* where *sisai* is strictly applicable, *saginas* is used in some cases instead of *emts*.	*emts*. Depending on the composition of the family, this term is in many cases applied to the children of an *emts* if they form part of the family group.
Son's child or Daughter's child	Usually as for own child, or by name, or *skumtsakats*. This last is merely the term for indirect address, with the endearing suffix, *kats*.	*skumts*
Descendants	.....	*kumidjut* or *skumidjut*. Terms used rhetorically to describe a man with many descendants. The latter term means "manyness."
[614] Family	.....	*mumamts*; the ancestral family, those who claim descent from one group of ancestors, even though their exact relationship has been forgotten.

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Husband.....	Usually by name, or *di kutamsts lai*, "my husband," or *tsulh*, "man."	*di kulamsts lai*, or by name.
Co-husband, in a polyandrous household..	*mazzai-s*	[595]
Wife.....	Usually by name, or *tsi gwas lasla*, "my *gwas*," woman.	By name, or *tsi gwas lasla*.
Co-wife, in a polygamous household..	*ɣuks*	*ɣuks* [595]
Wife's brother..... and the reciprocal,	By name, or *ɣulsais*	*ɣulsas*
Sister's husband (man speaking).....	" "	"
Wife's sister..... and the reciprocal,	*stakas*, or by name.	*stakas*
Sister's husband (woman speaking).....	" "	"
Brother's wife (man speaking)..... and the reciprocal,	" "	"
Husband's brother....	" "	"
Brother's wife (woman speaking)..... and the reciprocal,	" "	"
Husband's sister.....	" "	"
Wife's father..... or	*ɣkai*	*ɣki*
Wife's mother..... and the reciprocal,	"	"
Daughter's husband..	" or by name.	"
Husband's father..... or	"	"
Husband's mother.... and the reciprocal,	"	"
Son's wife.....	" or by name.	"
Father's brother's wife.....	*stin*, *stindimut*, or (as a term of affection without social significance) *sutsem*.	*stindimut* or *tsi gwas di sisi*, "Wife of my *sisi*."
Mother's brother's wife.....	Same as father's brother's wife.	
Father's sister's husband.....	*stin*, *stindimut*, or (as a term of affection without social significance) *sisi*.	*stindimut* or *di kulamsts di sutsem*, "Husband of my *sutsem*."

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Mother's sister's husband.....	Same as father's sister's husband.	
Brother's son's wife... or Sister's son's wife.....	Same as son's wife. " "	Same as son's wife, or *tci ɣnes di emɬs*, "Wife of my *emɬs*."
Brother's daughter's husband..... or Sister's daughter's husband.....	Same as daughter's husband. " " "	Same as daughter's husband, or *di ɬaɬa-mɬs di emɬs*, "Husband of my *emɬs*."

In case of adoption, the same kinship terms are used as if the adopted person were a member of the family by birth. A more complicated situation arises when a child who is regarded as the reincarnation (I, p. 616) of a recently deceased elderly relative, is given the latter's name. In such a case the child is addressed by the kinship terms applicable to his namesake. In recent years, at any rate, this application is without social significance, and, as far as could be learned, this has always been the case. Bella Coola sentiment is that it is fitting for a child to receive the name of one of its ancestors. When a parent sees the child, and thinks of his name, he thinks of the late deceased, hence it is natural to use kinship terms accordingly. This is more obvious when the child is regarded as a reincarnation, though even in such a case he does not receive any of the marks of respect paid to his namesake; the reincarnation is physical, not social. In course of time this is forgotten and the child takes his place among others of his own generation, though it may be remembered in rhetorical speeches on ceremonial occasions.

The kinship terminology of the Bella Coola combines features of the family and classificatory systems. The reciprocal terms for parents- and children-in-law, brothers- and sisters-in-law, lack of sex differentiation for brothers and sisters, and the importance of age in the designations applied to persons of the same generation, are all features of the classificatory system. On the other hand, bilateralism, failure to

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differentiate between cross- and ortho-cousins, and the unsystematic groupings of nephews and nieces show "family," as opposed to classificatory, principles. Finally, rhetorical terms for the ancestral family, for many ancestors, and many descendants, correspond to the importance of a large number of relatives in Bella Coola thought.

In many parts of the world the classificatory system of relationship occurs where the community is divided into clans. The occurrence of some of these features among the Bella Coola raises the question of whether or not they should be regarded as survivals from an earlier clan form of social organization. The Bella Coola may once have had clans, but their relationship system does not furnish any real evidence to this effect. The reciprocal terms really have the significance, "Relation by marriage of the same generation," or "of a generation once removed," a form of address which does not require explanation in any ancient form of social organization. Moreover, the importance of the eldest child, as potential transmitter of the glories of the ancestral family, is sufficient reason for differentiating brothers and sisters in terms of their relative ages. This feature suggests that in former times this was more important than it has been in the recent past. It is not implied that the Bella Coola never had a clan system, as such may have been the case many generations ago, but their kinship terminology can be explained without that hypothesis. The somewhat wide application to cousins of terms which are properly limited to brothers and sisters may easily have been derived from a process of copying. The Bella Coola are well acquainted with the clan system of the northern coastal tribes, so that it is by no means impossible, or unlikely, that they should have adopted the principle of applying the same kinship term to many individuals, and hence to members of their own ancestral families. Finally, the somewhat vague and unsystematic application of terms to relatives according to whether or not they are members of the immediate family, is a feature not at all surprising in view of the essential fluidity of Bella

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601 Coola social organization, and of the absence of standardized obligations based upon specific relationships.

Slaves

567 [554] Since a slave was[11] without status in the Bella Coola community, it is perhaps incorrect to include a description of slavery in a chapter on social organization; but as slaves lived in the Bella Coola villages, it seems reasonable to include them when dealing with the different units of the tribe. It was 162 impossible to obtain an accurate estimate of their number in 567 Bella Coola; slavery has been so long abandoned that the present natives could only hazard vague guesses. Judging from conversational remarks by elderly men, it seems probable that in the old days there was a considerable slave population in every Bella Coola village, comprising at times as much as thirty to forty per cent of the total population.

567 727 When a party raided a village most of the inhabitants were slain, but some, especially children, young adults, or famous chiefs were captured. As far as could be learned, once a captive had reached Bella Coola he was in little danger, since torture or systematic slaying after the heat of battle had subsided was not a Bella Coola characteristic. The leader of the expedition retained many of the captives as his own slaves, and distributed others among his followers. Anyone, chief [422] or commoner, could own slaves in the same way that he could own any other type of goods.

567 437 Like any other commodity, slaves were bought and sold. The Bella Coola were usually so well provided with salmon that they were able to exchange these fish with the members [622] of other tribes for slaves. Lack of strong chieftainship among [726] the Bella Coola hindered their success in war, so that most of [431] their slaves were obtained by trade. To the same category [773] belong those obtained as presents at potlatches. If, however, a member of one of the tribes on the lower Fraser River was

[648]

[11] One of the first effects of the white man's establishment in British Columbia was the freeing of all slaves. Consequently the past tense is used in this section.

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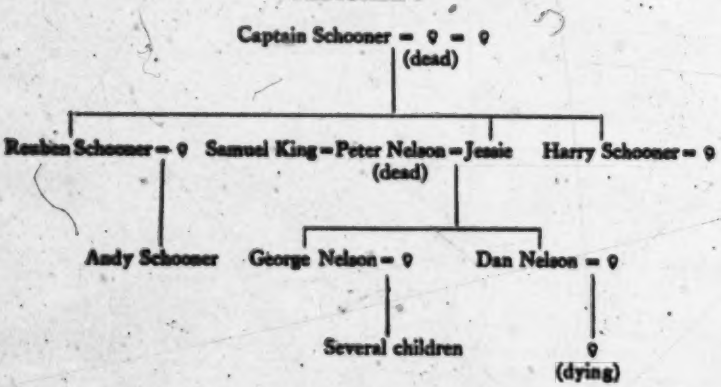
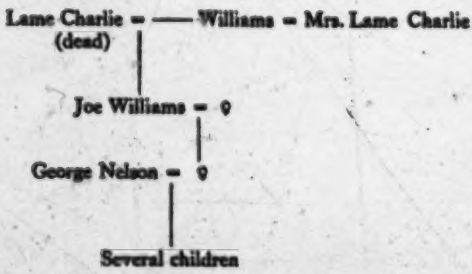
scribed, in spite of some repetition entailed thereby, both to record customs surviving the decay of Bella Coola ritual, and as a means of illustrating the sentiments of the participants. To avoid native terminology, white man's names will be used throughout. It will be necessary to understand the relationships of those taking part in the ceremony, as shown in the following pedigrees:

PEDIGREE I*



PEDIGREE II



Samuel King was a widower with one daughter at the time of his marriage to Jessie, by whom he had no children. His

*No attempt has been made to record the complete pedigrees; only those who took part in the ceremony are indicated.

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APPENDIX D

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ălqim: Something long sought-for on account of its especial desirability, such as well-grained wood.

ălqim was mnas: Child whose parents were long engaged and who is accordingly regarded as being well prepared for. [554]

ălqlus: Sisook initiate concealed within the back-room.

Ălqualils: One of the first men to settle in Kimsquit in the beginning of time.

ălqo: Guests at a potlatch.

Ălqoxnkam, "The Shelterer": Name assumed by *Smaoan* in the beginning of time.

ălłpmătlmis, "What Has Been Shaken Off": Term applied to presents distributed when a corpse has been carried through the roof. The implication is that they are dust shaken from the fingers of the deceased. [431] [764]

Ălquntăm: 1—The supreme god.
2—One of the first men to settle on the upper Bella Coola in the beginning of time.
3—One of the first men to settle on the upper Kimsquit in the beginning of time.
4—Tail of a *Stux* repository.

Ălquntămăks: 1—Mountain on the north side of the lower Bella Coola.
2—Name assumed by one of the first settlers at *Snukli* in the beginning of time.

ălłwallaiyłs: Old people, especially parents; this is a polite term for direct address. [601]

Ălłwatlintutl: Supernatural artisans who made mankind in the beginning of time. [576]

ălq"il: Presents given to validate the initiation of a *kusiut.* [431]

Ălqwutimut: Ancestral name of a Bella Coola woman.

ălxmnuskwanăhmx: Professional mourner. [463]

ălxmnxyaiyutl: Professional droner at marriages.

ălxmyaaux: Professional hunter.

ălxmyalit: Professional warrior.

Ălxukăn·i: Kimsquit fisherman living in the last century.

ălx'ux: Olachen net.

Ălxsiax: Celebrated hunter mentioned in an ancient story.

ălxkt ol di ƛwakm: Second oldest sibling. [601]

Ălxsmas: Repository of a Kimsquit Cannibal where cures are effected.

ălxuxumlk: Professional warrior. [463]

ălxuxxaiăxm: Professional river guard.

Ălxwoloqtmus: Mountain near mouth of the Kimsquit River.

ălxlwala: Shaman.

ălxlixwastmm: 1—Meeting of those who have given potlatches. [753]
2—Unidentified disease said to attack only chiefs.

ălxlimut: Marriage associates, i.e. those who, not being relatives, wish to associate themselves with the bride's family in the financial transactions of a marriage.

Ălxnhăntmm: Name applied to the supernatural artisans with reference to their construction of everything used by mankind.

Ălxskimaaxm, "Cloud-Covered": Name applied to the supernatural being *Noăkpmx* with reference to his frequent invisibility.

Ălxslmăx-aix, "The Highest of All Chiefs' Sons:" Name of *Smaoan's* son in the beginning of time.

Ălxs-limăx, "Falling Star-Fish": Name acquired by a Kimsquit man long ago.

Ălxuqux, "The Roof-Maker": Name acquired by a Kimsquit man long ago.

ălxulăk: One who has received a commission for carpentry work in preparation for a potlatch. [465]

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*192 *Ălximăx·a*, "Left Foot": *Stux* repository named from part of a supernatural creature.

Ălxĭmlaix: Kimsquit hunter living in the last century.

[825] *älxmutl:* Dentalium-shell.

älxwalc'ax, "Not Finished": Said concerning a *kusiut* who dies between initiation and his first complete dance.

[292] [881] *älxwam:* Skull cap of grass and dentalium-shells worn by adolescent girls during seclusion.

älxwola: Guest, especially from afar, to a *kusiut* dance.

Älxwolahmm: 1—Supernatural herald.
2—Assemblage of the people for ceremonies of different kinds, especially shamans' dances and guessing competitions in connection with the Mystery dance.
3—Kimsquit term for the first night of a *kusiut* dance.

älxwpaix, "A Surpassing": Said of cases where a wife's relatives have given more presents to the husband's than they have received in return.

[576] *ămă:* Place of concealment of a Mystery dancer's power.

[601] *ă'mastläyk:* Old people, especially parents; this is a polite term for indirect address.

[415] *ămătux:* Rightful location, especially the validated position of a chief in a house.

ămătuts: Dishes carved with ancestral crest.

ămkĭlt: 1—Mouse.
2—Daughter of the first settlers at *Sătlia*.

[825] *ămł:* Spring salmon.

ămlia: Spring salmon house.

Ămlăklis: Professional name of a *kusiut* marshal.

Ămtăklis: Supernatural being resident at the mouth of the Bella Coola River.

ămlămkm: 1—The allotment of work to *kukusiut* in the manufacture of masks and other requirements.
2—Hence, the time when such tasks are assigned, the second evening of a *kusiut* dance.

Ănăhsullănămlaix, "The Resident Maker": Name given to the daughter of the first settlers at *Smăsli*.

[575] *ănănusks* or *sănusks:* That which serves as pattern, picture, or model for a *kusiut* ritual.

ănăs·ătut: Second night of a potlatch.

[226] *ănăwoläł:* Artificial, pier-like structure built into a river for use in hand-net fishing.

Ănilxaix, "Where People Go": A reflecting pool created by Raven at Kimsquit.

Ănoloxulăl: Cave near Dean Channel.

Ănolpmdimut, "The Dancer Whose Only Noise-Making Instrument Is His Body": One of *Tlitsplilax·a*'s names and hence a designation given to shamans.

Ăn'lĭkwolaix: Supernatural woman who guards repositories.

Ănstlăkmots: 1—"The Open-Mouthed" (in the sense of open to suck forth sickness): One of *Tlitsplilax·a*'s names and hence a designation given to shamans.
2—Name of a shaman whose powers are said to have been derived from ghosts.

[756] [823] *ănuxum:* Swift running water.

ănlhmsmaxm: 1—Ranks of ordinary inidviduals; this term is used to distinguish those who are being initiated into the *nusuk* society.
2—Something supernatural seen when awake.

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Anutlɔ̈x: Village near mouth of the Dean River.
Anulnɔ̈ɔ̈m: Man mentioned in an ancient story.
Ănutsqwa·xstl, "Labretted": Village in the lower Bella Coola valley.
Anuxemlaix: Name obtained by an *Älqälɔ̈xl* man in the beginning of time.
Anupulmmut, "Quivering To and Fro": One of *Tlitcaplilɔ̈n·a*'s names and hence a designation given to shamans.
Ănuximälɔs: Kusiut name of a Bella Coola man.
Anuximɔ̈n·a: 1—*Kusiut* name of a Bella Coola woman.
2—"Left Hand": *Sisux* repository named from part of a supernatural creature.
[431] [426] *ănuxop':* Term applied to the giving of a copper, indicating that 100 per cent interest is expected in return.
Ănuximmɔ̈mut: One of the names of Great Blue Heron as chief.
[463] *ănuxwitcɛkm·aix: Kusiut* profession, at Kimsquit only, of throwing masks on the fire.
Ănuxwoisɛkmäls, "The Moving House": One of the names of the supreme god's dwelling.
ănuyax: 1—Owner of a puppet-patron.
2—Synonym for *tsɔ̈mɔ̈mmtmus,* q.v.
Ănuyulikailaix: Supernatural being who robs *kukusiut* of their thoughts at the Mystery dance.
Ao·sti: 1—Name created for himself by one of the first settlers at *Älqälɔ̈xl* in the beginning of time.
2—Bella Bella chief.
ăpɔ: Excreta.
Äpstɔ̈l·a, "The Privy One": Name taken by a chief for himself in virtue of the remarks made about his habits.
[825] *Aqalais: Sisaok* name of a Kimsquit man.
[824] *aqam:* Herring eggs.
aqmexlp: Cottonwood.
aqna: Type of sea-going canoe.
[825] *aqwa:* Harlequin duck.
Aqaikaiyutsmaxmm, "The Constant Eater": Term used by hunters to Eagle.
Asän·ăn·i, "Concave Town": Village in the middle Bella Coola valley.
aq·awanăx: Canoes lashed together.
As·ăx: Locality on south side of North Bentinck Arm, about one-quarter mile from its head, including the area beneath the surface of the water.
[601] *ăs·iko·tl:* 1—Second oldest sibling.
2—Second part of song.
[775] *asiutänem:* 1—"They Who Have Become Supernatural": Title preferred by ghosts.
2—Woman living in the moon.
As·ixwamx: Inhabitants of the village of *Äs·ux*ʷ.
[424] *ăs·umsmaius:* Person with good memory commissioned to remember family prerogatives.
*Äs·ux*ʷ, "At the Head": Village southwest of the head of South Bentinck Arm.
ăskaistl: Totem-pole, *literally,* "Outside Post."
[756] *ăskaukots:* Shaman with power derived from ghosts.
ăskusam: Ceremonial bathing at dawn.
[515] *Askluxailaix: Kusiut* name of a Bella Coola woman.
Askumkk: Kusiut name of a Bella Coola man.

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Ashlu: Village at Salmon House, on the upper Dean River.
ăskma: Position between two fires.
ăs·łatl: 1—Raised bed behind the fire used by a person seeking power, or by one who has been in contact with the supernatural. [823]
2—Waterfall.[1]
ăs·maius: To teach.
ăs·maiuxmkil': Hereditary lore handed down secretly in a family. [424]
Asqămks: One of Raven's Crow sisters.
ăsqwxwa: Sisaok song in slow time. [533]
ăstakan: 1—Box, *archaic*; hence, seat.
2—One of the nights of a potlatch, probably that on which a representation of the deceased appears.
ăstas: Rocky Mountain jay. [825]
ăsuxwatl: Carved house post.
Astsalnexkl: Wife of *Swaks*; both were changed to stone in the beginning of time.
ăsutcăxmk: That part of a house between fire and doorway.
Aswinwinaiuts: Expedition of the supernatural being *Winwins* against berries and fish.
Ăs·yanam: Smaoan's fish-dam in the beginning of time; the name has since been used by his descendants,
ăsymsăxta: Only sister in a family of several brothers. [601]
ăsq": Seals. [825]
ăxwaltom: Steeping in medicinal smoke as a curative measure.
ălăqwlp: Fir. [755]
Ălăt·iaitl: Evil male supernatural being.
ă·lma: 1—Death, not anthropomorphized. [824]
2—Dead.
almăk": Kingfisher. [825]
ălsi: Fish-hook.
Ălskam, "They of the Huge Jaws": Supernatural beings resident in the land above. [227]
ătskmas: Kusiut spy.
ătsłutl: plural, ănătsłutl; vocative plural, ănătsłaotl:
1—Person who has not given a potlatch, a commoner.
2—Ancestral name of a Kimsquit woman.
Ălłkk: ustămp village.
Ăpă: Stwax man mentioned in an ancient story.
ăpa·hendjut, "He Urinates Over Himself." The implication is that this is an indication of misfortune, hence the word really means *omen.* It is the Kimsquit variant of *ă·xendjut.* [787]
ă·xendjut: Omen of death.
Ăput·l, "Occupied Mound": 1—Village at Kwatna.
2—Artificial mound at *Tăl·lo.*
3—Village on the Kimsquit River.
4—Island near Ocean Falls.
Ăput·i nas Wawalxuks, "Place of Dogs": Locality near Ocean Falls where the dogs came to earth in the beginning of time.
ăpuxw·i: Varied thrush. [825]

[1]The latter is a favourite place for obtaining power, the probable reason for the identity of the two terms.

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Ăxyatl: Locality near *Stuıx* where berries are plentiful.
A'yoo̱ḷ: Chief living at *Tăl'io* in the beginning of time.

a

am'kl'a: One of the *a'alk* dances.
ana: I, first person singular.
[262] *'arı:* Herring eggs when brought into house ready for preparation as food.[1]

B

bähnk': Supernatural animal.
Bălăkʷ: One of the first women sent down west of Kwatna in the beginning of time.
ba·pka: To guess, as done by the uninitiated at a Mystery dance.
Bäxbäxqwaiwa or *Bäxbäxqwanălociwa:* Kwakiutl supernatural being.
[825] *bliik':* Lamprey.
Bulkwa: *Kusiut* name of a *Sătlia* man.
bixăn·i: Abalone-shell.
Bixwalaks: Influential Kwatna woman who died about 1870.
[292] *bo̱ṭl:* Ball-topped hat worn by chiefs.
[622] *Blo·qwas:* A Kimsquit composer.
Bo'ostom: *Stuıx* man mentioned in an ancient story.
boḳs: Supernatural, man-like creature.

D

[821] [772] *dă sonɣʷ'dă* or *sonɣʷ':* The sky, regarded as the lower side of a land inhabited by supernatural beings.
Dakdak·ălaix: 1—"The Comer," synonym for *Noăkɣmm.*
2—The *kusiut* prerogative of seeing *Noăkɣmm.*
Dakdakăn, "The Ever-Comer": Synonym for *Noăkɣmm.*
Dakdakănmom: Supernatural being who awaits *Noăkɣmm.*
Dakdakănus: Supernatural dog salmon resident in the land above.
[601] *di kwiamsts di emts:* Niece's husband.
di kwiamsts tci sisksom: Aunt's husband.
Diqom'nəṭl: One of the first men to settle at *Ălqălaxl* in the beginning of time.
dirtia: Archaic term for *kusiut* Breaker.[2]
[824] *dzdik:* Frayed cedar-wood, as used for tinder.
[372] *djatsluksi, plural, djaldjaloksm:* Son; term used in direct address for an adult.
[601] *Djashɣ:* Man mentioned in an ancient story.
Dji Sisnăxitl, "The Slave Owner": Designation of the supernatural woman *Kămai·ts.*
[101] *Djoldămx:* Collective term applied to the Kwakiutl-speaking peoples of the mainland.
Djusdju·sa: Man mentioned in an ancient story.
Dodosonɣʷ': Chief of abalone-shell people on the lower Fraser in the beginning of time.
Dudusonɣʷ': One of the first men to settle at *Stuıx* in the beginning of time.
Dudupux: One of the first women to settle at *Tăl'io* in the beginning of time.

[1] This word was recorded from a man with the individual usage of an *r* sound.
[2] This word was recorded from a man with the individual usage of an *r* sound.

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ɛaɣsa or *ɛaɣsâ·i:* Medicine; generic term for all remedies of a magical or medicinal nature. [278]
ɛ·m: Coitus, term in common usage.
ɛmɛs: Nephew or niece. [601]

ɛ

ɛlmâls: Ancestral name of a *Snuile·tl* man.
'ɛnîlaɛn·a: Daughter of the first settlers at Green Bay in the beginning of time.
ɛnîlatlaikila: Moon, semi-anthropomorphized.

H

hai·ɬkakila: 1—Bella Bella term, commonly used in Bella Coola, for *ɬɬaɛk* official
2—*Kusiut* name of a Bella Coola man.
haidâl: Type of sea-going canoe used by the Haida; the word may be a corruption from English.
Hai·k·kela: Man who descended to the upper Bella Coola in the beginning of time.
Han·a: One of the first women to settle at Schooner Pass in the beginning of time.
hoohoo: Mythical, supernatural bird. [825]
Humɛɛt: 1—One of the first men to settle at *Nuxwâlɬ* in the beginning of time.
2—One of the first men to settle at *Q̓wiyai* in the beginning of time.
hɔli: Penis.
hoiɬ: Call used by members of the *kɛsiut* society to strengthen their fellow-members.

I

ikw': Pounded cedar-bark, undyed. [824]
ilaix: Zigzag course up or down a mountain slope.
Ilaiɣâl: Twalaklit's dog.
Ililmai·ɬ: One of the first women sent down west of Kwatna in the beginning of time.
ildustaɛ dia ɬxim: Bandage of undyed cedar-bark placed around an infant's head to produce cranial deformation. [856]
ildutɬɛm, Bandages: Term applied to presents distributed as validation for the bitings of a self-Cannibal. [431]
ilk: One of the *fritillariae.*
imaltɛndjutɬqulɛan: Abbreviated rite of *Nɛakɣmɛm* dance.
imânɛs: Nest.
I'mɛɛsilak: Sɬaɛk name of a Kimsquit man.
Imimɛɛlwaix, "The Moorer": Male supernatural child who fastens *Nɛakɣmɛm*'s craft.
ipɛmɛp; "Hold Him Down": Cry used in Cannibal dances.
ipɛnɛllai, "Accept": Said to spring salmon during the ritual connected with the first taking of these fish. [226]
ipkɛɛɛtɛmɛm: Alleged singing of a *ɬɬaɛk* initiate's song by the supernatural being, *Mɛtlakila.*
ipo'le·ɛmɛm: Reduction of the value of an investment-present by immediate return of part of it. [426]
i·pîs: Moss. [824]
ɛmɛkwɛɛmkdim: Polyandry.

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*192 *istutsmap*, "Come and eat": Invitation to the *kukusiut* to assemble in a performer's house.

isulia: House beams.

isut·sta: Messenger bearing invitation to a potlatch.

[752] *iclikstis:* Massage.

[585] *ilskalemsk:* 1—Presents, regarded as clothing, etc., given by the groom's relatives to the bride's kinsmen when the latter visit his house on the wedding day.

[431] 2—Other presents given by the husband's relatives to the wife's kinsmen prior to her repurchase.

[583] *ilxwaxdjut*, "The Throwing Off of a Heavy Burden from the Shoulders": Said of the repayment by a wife's relatives of presents received from her husband's kinsmen.

itxwalh.sta: 1—Battering-ram.
2—The destruction of the house of a chief who is about to give a potlatch.

Ixulqotlam: One of the names of the supreme god.

[201] *iqulmaxtom:* Notification, by pressure on the foot, to a chief to go to the meeting-

[533] place.

irixanm: The employment of frenzied stick-beating.

Ixpe·mm: Hot Springs on South Bentinck Arm.

ixsixoxpamas, "The Hearing": Synonym for *xlastmm*, q.v.; this is a Kimsquit term only.

i·xtimut: Kusiutm rite in which the performer appears to be burnt to death.

i·xwatmam: The casting of *kusiut* masks on the fire.

Ixwnk, "Far from the River": Village on the upper Kimsquit River.

[847] *ixwol:* Abortion.

i·xwsila, "Disappointed": said of the supernatural beings called by a *wi·a* dancer who arrive too late for the potlatch.

[101] *klha:* Slave from the lower Fraser owned in Kimsquit during the last century.

klqulaxmy: Bella Coola term for the Bella Bella.

[601] *klqulaxhalastmax:* Half-brother or half-sister.

kmlk: 1—Man.
2—Son; term used by old person in direct address to adult.
3—Husband.

[614] *kmlkasta:* Male relative of same ancestral family.

kmlkliwa: Woman who performs man's work.

[601] *kmlkpasta:* Single brother in a family with several sisters.

[431] *kmmlki, plural, kmmlhekxi:* Small boy, especially son; term used in indirect

[584] address.

kqlalit, "Working Clothes": Presents given by the relatives of the future bride to the kinsmen of the future bridegroom at the first announcement of the engagement. The implication is that they will have to labour industriously to obtain the wealth necessary for the marriage.

[821] *kxinaxul:* Cold wind of the mornings, semi-anthropomorphized.

kxisty: Bella Bella term for the *kxsmy*.

[563] *kxsmy:* Bella Coola term for the people of mixed Bella Bella-Kimsquit stock who inhabited the shores of Dean Channel.

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kätsän: Tail.
katskitl: Ants. [825]
kax: Black hawthorn. [824]
Kalăn·i: *Kusiut* name of a Kimsquit man.
Kamilkăn: Ancestral name of the wife of *Swaky* who was changed to stone in the beginning of time.
kanki: Region.
Kapsălopst: Kitlobe chief living in the beginning of time.
kasălx: 1—Marriage, properly arranged and legalized. [585]
2—The actual wedding day.
Kaxwăn·i: *Kusiut* name of a Kimsquit woman.[1] [415]
kolai: Bark bucket for holding liquids.
kolămkədjut: The seeking of assistance from a man who owns a curing repository. [426]
kolămkusnăm: Investment-present, i.e., one for which a return is expected. [431]
kolusta: Back-room in which *tsaok* initiates and others are concealed.
kolăn: Woman during catamenia. [424]
kolelta, "What Was Sent Down": Intangible possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time. [412]
komapsta: Wooden tongs such as are used for lifting hot stones.
kŏsămkdjot ela kwanqsta: Kusiotem rite in which the performer appears to be drowned.
kel·aix or *kel·ătl,* "The Gainer": One who has been initiated as a member of the *kusiut* society but has not yet danced, especially one admitted through unauthorized knowledge or through successful participation in either a *kusiotem* or a Mystery dance. [575]
kŭlels, "Rendered Incapable of Returning": Said of an uninitiated person who is alleged to have stumbled on a repository.
Kŭldeap: Man mentioned in an ancient story.
kustcao: The dormant waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability. [756]
kŭpa, vocative, kŭpaas: Grandmother. [601]
kŭs·tstam·um·i: Ceremonial marriage of a female child to an adult man.
Kŭ'laielsel: Name given to their canoe by the first settlers at *Stuxx* in the beginning of time.
Kŭlalxemxmxs, "The Wise One": One of Raven's names as chief.
Kimilkăn: One of the first women to settle at *Alqalaxl* in the beginning of time.
Kina'o·: Man mentioned in an ancient story.
kinaxw: 1—Crab. [825]
2—Enormous crab-like creature, alleged to be found far in the forest. [824]
Kipalus: Name of a shaman who received his power from ghosts.
kipl: Red elderberry. [413]
kipla: Wooden tweezers used in the pounding of cedar-bark. [252]
kis: Unidentified plant.
kisăm: To toast dried salmon.
kisiammotla: Supported, in the sense of held in place by physical assistance.
Kislqwatl: Locality on Dean Channel, west of *Saxwălk.*
Kit·co: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

[1] This name appears to be an entirely different word from *Kalăn·i.*

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Ḳitlmnitämem: The chasm that keeps a foolish man from success as a chief; the concept is semi-anthropomorphized.

kitsän: First catamenial discharge.

Ḳuldɛ·t: ɯtämɣ village.

[756] *ḳlxta:* Supernatural creature dwelling in the ocean.

Ḳlyekdämut: Shaman who received power from ghosts.

Ḳumsḳwalaxtsta: Bella Coola hunter.

*[103] *Kumɣkwɛt,* "Canyon": Bella Bella designation for the Dean River, whence the anglicized *Kimsquit* has been derived.

Kundust: Nass River.

Kuɬkuɬ: Kimsquit man mentioned in an ancient story.

[825] *ḳuts:* 1—Whale.
2—Ancestral name of a *Tăl·is* woman; this is said to be an exclusively feminine designation.

Klak"ämot: 1—Name acquired by a Bella Bella man in the beginning of time.
2—Influential *Ḳomɔ·ts* chief, who died about 1910.

[825] *k'lax"·* Muskrat.

[825] *klp:* White fir (?).

[824] *kmän·i:* Herring.

kmxdjut: Prerogative of biting oneself.

ḳnum: Dried salmon.

ḳnumdjut: Synonym for *ähukla:* one of the days of a potlatch, probably that following the appearance of masked representations of the deceased. The word is derived from *ḳnum.*

[825] *kokolikum:* Porpoise.

[845] *Kokoɬkum:* Supernatural being who behaves in an erratic manner.

ko'la: Twin whose birth is attributed to salmon.

[824] *Ko'laiänts:* Man mentioned in an ancient story.

koluloxo: Unidentified berry (strawberry?).

Kolxeta: Supernatural female shaman who guided *W'inwina.*

Kol·iaiyuhmɣ: Kusiut name of a Bella Coola Cannibal.

kolkw"ämɣ, "Earthy Ones": Ghosts.

[533] *koluhmɣ:* Land, region, earth.

kolulɔ·s: First part of song.

Kotnk': Treeless mountain about forty miles up the Bella Coola valley.

[825] *Kpapstustusailaix,* "The One Who Makes Us Fat": Supernatural name of coho salmon.

[765] *kpustmm:* Goods distributed to validate songs used at a mourning ceremony when no representation of the deceased has been employed.

[578] *kqosnäm:* Insult offered to foreigners at potlatches concerning their manners or food.

[609] *krämkusaix* or *krämkusnäm:* Synonym for *kslämkusnäm,* investment-present.[1]

[426] *Ksmasmmämut:* Woman mentioned in an ancient story.

kukpi, vocative, kukpal: Grandfather.

[601] *kukusiutsk: Kusiut* ceremonial at which foreigners are present.

kuks: The construction of salmon-weirs.

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[1] This was the pronunciation of the word by the individual with an idiosyncratic *r* sound.

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Łułułimut: *Kusiut* name of a *Nuxalk* man.
Łułul'nimut: *Kusiut* name of a Bella Coola man.
[824] *łuqal:* Inner bark of cedar.
łutàlemɬk, "A Stripping Off": The giving, on demand, by a marriage dancer of his clothing to a herald.
'Łuxwaqɬàlaix: Supernatural name of Raven.
[828] *łxwaix*, "Frenzied": Term applied to Cannibals and other destructive *łukusiut* when in a state of madness.
łqwam: Occasional exclusion of all but the singers from a house where a shaman is performing.
Łxwumxwumlaix: Kimsquit man mentioned in an ancient story.
Łxwuntnam: *Kusiut* name, probably of Kwakiutl origin.

M

Ma'cilxa: Female dancer mentioned in a Raven story.
Màlàsiut: *Kusiut* name of a *Q̓emq̓ut* man.
● [601] *mămă*, vocative, *mămox:* Mother, term used by children.
Mămaiyu: Celebrated *Xuxaɬs* hunter.
[825] *măm-aiyu:* Butterfly.
măm-ăika: Measuring worm.
[824] *măm-ɑ:* Fly, insect.
ma'mnixa: Swamp gooseberry.
[601] *măn:* 1—Father, common term in indirect address.
2—Occasional designation for the supreme deity.
[614] *măndimut:* Stepfather.
mănmănuks: Elderly male relatives of same ancestral family.
Măsoŋʷ: 1—One of the first men to settle at *Nuɬłux* in the beginning of time.
2—Form of the name *Dudusoŋʷ* when used by a male child.
Măsoŋʷ-an-a: Form of the name *Dudusoŋʷ* when used by a female child.
Maɬàɬàlitxɬ: One of the supernatural Carpenters.
[804] *Maɬàpexwaɬ:* One of the supernatural Carpenters.
[825] *mă-łqi:* Measure of distance equal to the breadth of one thumb plus one finger.
mă-tsq': Toad.
mătsqus: Supernatural giant toad.
maɬxa: Salmon eggs.
ma-waɬe: Old male sea-lion.
[825] *ma-xatɬkɬa:* Water ousel.
Maqwănti: Man mentioned in an ancient story.
[601] *Maxaɬiłaix*, "Long Neck": One of the supernatural names of Great Blue Heron.
maxai-i: Co-husband in a polyandrous household.
[824] *ma'xwal-i:* One of the parsleys.
meɬqul: Berry, black in colour.
Mexmexɬàlxmx: Generic term for the four supernatural Carpenters.
mexmikelp: Spruce.
Miaɬ'ɬila: One of the first men to settle at *Sàɬła* in the beginning of time.
Miɬkuwx: Land of salmon.
[224] *Mi'ɬsh:* Mountain in the upper Bella Coola valley.
[824] *miɬ-a:* Stick carried by hunters when penetrating into the mountains.
miłxʷ: Red bearberry.

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mimiskulp: Leaf of salalberry.
mis-madjat: 1—Omen of misfortune, such as preceded the outbreak of smallpox, hence, [824] [787]
2—Smallpox.
mitta: Type of sea-going canoe with raised prow and small stern.
mnu, mcaiw, mnaa: Child. [601]
Mnuhala: Supreme god when addressed in prayer.
mnu': Excreta.
mnumut, mcaiw, mnumuta-i: Ancestral family, practically equivalent to *children* when used by an old person. [614]
mnukhumusta: The commemoration of a chief's potlatches and other major ceremonies by means of plain posts erected near his grave. [211]
Mnulato-imim, Tide-Measurer: A supernatural being. [764]
Mnulu: Man mentioned in a song.
Mnulukila: Supernatural being who gives potency to *nusul* rites.
mulutsta: Grandiloquent expression used by the *kukusiut* with reference to the way in which supernatural beings govern the length of human lives. [776]*
mulukoum: 1—The condition of being within range of speech and vision. The term is used to describe relations formerly existing between the dead and the living. [775]
2—To visit, term used with reference to the coming of a masked representation of a dead person; the significance is similar to that expressed in the first meaning.
mul': Pounded, dyed cedar-bark used to decorate ceremonial objects.
mulunuk: Head-ring of cedar-bark worn by *kusiut* initiates in the upper Bella Coola valley.
muplu: Lice. [825]
mupuila: Adolescent youth.
murmuul': Blue grouse.
murmuullukkuda: Dentalium-shell ear-rings worn by adolescent girls during seclusion. [301]
mu: Hand net for catching olachen. [227]
mukkumkukuta: Yellow cedar staves decorated with swan feathers such as is carried by a Mystery dancer.
mustemus: Wrestling.
Mutaw-a: Rivers Inlet man living in the last century.

N

Nain'ahwas: One of the first men to settle at Smith Inlet in the beginning of time.
Na'mu: Bella Bella village; the Anglicized form is Namu.
naw: Grizzly bear. [825]
Nanaulis: Name received from Grizzly Bear by a Kimsquit man in the beginning of time.
Nanaulk: *Kusiut* name of a *Nuxalk* man.
Nanaulumi: One of the first men to settle at *Ilinus* in the beginning of time.
Nanaulumilk: One of the names of *Mount Nuxalk* as chief.
nau-imut: Non-ceremonial weeping, usually individual, and always with real feeling. [827]
Naus: Indeterminate locality in the distant east. [152]

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numas, tsxatiw, xumastas: Member of same sex and same ancestral family as speaker. [601]

Numäläm: Supernatural being who comes with *Nuälqmum* to bring a call to the latter's protégé. [614]

Numalqmut: One of the names of Great Blue Heron as chief.

numit: 1—A passage, especially the digestive tract. [826]
2—Laudatory adjective applied to chiefs, referring to goods distributed.

numomaläs: Toilet-hole.

numlutmum: Recompense, virtually pay, given to carpenters and other craftsmen at a mourning ceremony. [465]

numsalxmmas: Exchange marriage. [583]

numpläläitmum: Passenger.

Nu-mü: Place near *Nuälmas.*

Numxmälaia: *Kaxlaz* name created by *xyuyuyus* at Kimsquit in the beginning of time.

numnasi di mänas: Half-brother or sister with different mother from speaker. [601]

numnasi ti ätmas: Half-brother or sister with different father from speaker.

Numoos'as, "The Inhospitable One": Name taken by a wife in consequence of slights received from her husband's relatives.

Numsdmuxsd: One of the four supernatural eagle-like creatures.

Numsdjipmm: Supernatural being who created repositories in the beginning of time.

Numsdnuxk: One of the four supernatural eagle-like creatures.

Numsdpxum: House occupied by the first settlers at *Nutsymäl* in the beginning of time.

numu t'atmut: The use of potent medicines after seeing a giant toad.

numulwustmum or *numulwustätmut:* 1—The giving of hemlock-bark and dyed cedar-bark to *Thlexpläläs-a.* [782]
2—The making of offerings to ghosts by the casting of food on a fire. [775]

Numumsük: One of the four supernatural eagle-like creatures.

Nunnunisikätmut: Male supernatural being who travels with *Nuälqmum,* takes charge of the singers who also accompany him, and sometimes dances happily.

Nunsaxlu: Mother Nature.

nunupp: Fisherman with inherited right to use of a salmon-weir or of a place for catching eulachon. [424]

nunupmamuly, "A Calling Back", or "A Seizing": Term applied to the death of a chief in the belief that it is due to the supernatural artisans having come down to carry him off. The word is often added to their designation. [226] [761]

Nunujämäls, "Where Water Entered": House of one of the first groups of settlers at Kimsquit in the beginning of time.

Nunupnäläiaix: *Kaxlaz* name of a Bella Coola man.

Nunupnäläiqsp-a: Professional name of a female drummer.

Nunupnäläimm: Supernatural being; this is probably a synonym for one of the Carpenters.

Nunuskmut: *Kaxlaz* name of a Bella Coola man.

Nunumsmuxsd: One of the four supernatural eagle-like creatures.

Nunuxsmuxsd: Kimsquit hunter mentioned in an ancient story.

Nunxäkhamum, "The One that Penetrates to the Head of the Rivers": Supernatural name of sockeye salmon. [825]

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amtxtalaix: Goods obtained by a man's own exertions and forming the nucleus of his wealth for a potlatch. [556]

amtxuit, plural, dzemtxuit: *Kusiut* patron.

O'mitil: Kimsquit man mentioned in an ancient story.

O'mixlitx: One of the first women to settle at *Stuie* in the beginning of time.

O'mixtmut: Son of Raven in the beginning of time.

Omqemhikha: 1—One of the nine supernatural siblings.
2—One of the first men to settle at *Skikiat* in the beginning of time.
3—One of the first men to settle on the Kimsquit River in the beginning of time.
4—*Tsimsit* woman who died about 1915.

'Omlem: Lemmy village.

Omqut: *Kusiut* name of a Bella Coola *kusiutem* dancer.

Omtkul: 1—Ancestral name of a *Snaiali* man.
2—Celebrated Kimsquit hunter.

'omtxuut: Any non-sacred rite, especially an *o'alk* dance held subsequent to the *kusiut* season.

Omtxwaltxus: *Kusiut* name of a Kimsquit *kusiutem* dancer.

Omqmuk: Man mentioned in an ancient story.

omxstiqstamm: The taking of food to another tribe for ceremonious bestowal.

Omxtcioma: Supernatural being who sleeps perpetually, literally, "The Sleepy One."

Ojmihamp: 1—Village in the middle Bella Coola valley.
2—Celebrated Bella Coola warrior. [824]

o'qol: Skunk cabbage.

Oqulilts: Supernatural being, herald of *Alqunstem*.

oqlqt: The steeping of *nuuit* novices in smoke, this being the final rite of initiation.

Ojmuit: 1—One of the first men to settle at *Nusqulx* in the beginning of time.
2—One of the first men to settle at *Skikiat* in the beginning of time. [226]

oqlu: Temporary fish-dam of interlocked branches.

Oqmqw-i: Small mountain on south side of the Bella Coola valley behind *Kemqwtu*.

O'qui': Place near *Stuie*.

'Oqmulkkamut: One of the first men to settle at *Kwiyai* in the beginning of time.

oqutlamut': The leading across of a bride to a groom during a wedding. [585]

ostlaktm: Hereditary tendency.

ostlaktu: One made sick by salmon, especially a woman who suffers from this cause through disregard of adolescence taboos. [827]

ostpus: Variety of dog salmon found at Bella Bella. [784]

o-sumtlijhamsis: Conferring of ancestral names at a potlatch. [825]

ostxemsusis: The performance of a *kusiut* dance with supernatural dog salmon as patron.

Oxsqlqamp, "Treeless Place": Village in the lower Bella Coola valley. [585]

oxpilim: Distribution of strips of mountain goat skin at marriage.

oxtxmisikh: "Where are you going?"

Oxtxilliq'", "Lake-Swallower": A mythical monster.

xalmalilaix: First night of a potlatch.

xlait: Third oldest brother or sister. [601]

Xlitqax: Name of Mink as child.

X-lhit Ai Xtsikamq: One of the names of the supreme god.

Xlsem: Celebrated *Wuyal-a* warrior.

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824
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qálkw: Omen of death, generic term.
qálla: One of the berries, probably raspberry.
qáma, mamáx, qámas: Mother, term used by child.
Qámalcen: Celebrated Carrier chief.
Qámas: 1—Village on west bank of the Nechesconway, about three quarters of a mile from the sea.
2—Mountain behind the village.
Qaqaqastámus: *qaw'ila* name of a Kwaqsuit man.
qáscámila, mamáx, qáscámilas: 1—Term used for spring salmon during the ritual following the first taking of the fish.
2—Term used by *cumq* to human beings, who are like salmon to them.
3—Salmon, in the language of supernatural beings.

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Qaxsáx, "Rope Fastenings," i.e., something binding: The function of the "Bad Conjuring" and other powers given with a wife which bind her to her husband.
Qaxtáxtaka: Undescribed species of duck.
Qaxtémaka: Kwakiutl term for "The Weeper," a female supernatural being.
Qáyáltlas: *Kwicut* name of a *Sínaxo* man.
Qe'pcmut: tutelary chief living soon after the beginning of time.
Qéqa'ÁÁ: Herald who came with the first settlers to the Dean River in the beginning of time.
Qéqáx: Carrier pronunciation of *Tcoqáx*, one of the first men to settle on the upper Dean in the beginning of time.
qéltcum: *Kwicut* with ability to produce a puppet-person, cf. *nuxyaxmux*.
qemtcín: Sweat-bath.
Qéltcmux: River mentioned in an ancient story.
qétcq': Star-fish.
qéx: Rabbit.
qí q: Salmon-berry.
Qíndawalis: One of the first men to settle at Schooner Pass in the beginning of time.
qíqmaxtc: Undescribed plant.
qoláx: Black seal.
qóm, "A Wiping of the Feet upon the Ground of Chiefs": Term applied to a deadly insult offered to persons of importance.
qoméx: Wooden armour.
Qoscháls: 1—Village on east side of South Bentinck Arm.
2—Island off Rivers Inlet.
3—Island.
Qoq'ocmális: One of the names of Raven as chief.
Qoš: 1—One of the first men to settle at *Skúkuš* in the beginning of time.
2—One of the first men to settle at *Sínaxo* in the beginning of time.
qo'ás: Undescribed migratory bird, black in colour.
Qoš'qas: Dean River, near Bella Bella.
qo'xqas: One of the *o'xit* dancers.
Qóxs, "Dead": *Sínaxo* respiratory animal from part of a supernatural creature.
qoxsqáxsdzayáxsem: A verbal exposure of what should have occurred concealed, such as statements upon the slave economy of a person whose fate in this respect has been covered over by lavish giving.
qóxsdzáxsas: Powders distributed by a wife to strengthen her husband's woo, and thus prevent him from "wobbling."

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515
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gwets, "Bad Crossing": Term applied to the presents given as such to the party of a bridegroom when they enter the bride's house on a wedding day. [585]

Hamatsa, "A Shaking of the Fingers": Rhetorical allusion to presents regarded as "Dues." [491]

Hanaklalomas: To receive novices. [195]

Kanaxnalalomokulis, "The One Who Receives Spawise to Give Strength": One of Nusqualitsa'o's names and hence a designation given to shamans.

Kaquloo: Place of petrified power near Kwatna. [778]

Kemano: Village on the Skeena River.

Koksilah: Supernatural creature resembling a diminutive human being. [825]

qukuk: Salmon trout.

Kuku: Co-wife in a polygynous household. [595]

qulaus, mamtin, qulamtin: Wife's brother, or sister's husband, man speaking. [601]

qulmaxsta: Gathering of the supernatural beings for the performance of dances in the land above. [825]

qumas: Unidentified salt water fish, said to be called "Lord fish" by white men.

Kumqumaas ol-lit-kis figure, "The Universe of Light": One of Raven's names as child.

kupalalus: 1—The ability of a child to sit down ceremonially in virtue of the goods distributed for his seat, the ground over which he walks, and other requirements.
2—The initial establishment of a youth as chief.

kupalalus: Seats use. [412]

kus: Period of engagement.

kusalaky: Ramage or man.

kusat-kis: 1—One of Raven's names as child.
2—Ancient name of a Bella Coola man.

kusiutamkais: Dance once mentioned in an ancient story.

kusiutsa-a: Shaman's name of a dance woman.

kusiutsas, "Baptized": Name of a copper often cast into fire.

kwalla: Unidentified (and probably mythical) type of lizard, allegedly eleven feet [825] feet long, found near Dean Channel.

kwalus, mamtin, kwalkus; qlawal, nilhaulus: Eldest brother or sister. [601]

kwa'lous: Name, in the Bella Bella language, given to a wooden woman made by one of the first settlers in the beginning of time.

kwalth: Cod. [825]

kwal'xa'lis, "Eldest": Term of respectful address to Porcupine on account of all animals.

kwalxnalalis, "The Moved": Name given to their house by one of the first groups of settlers at Tal'is in the beginning of time.

kwatna: Term from which the Anglicized "Kwatna" is derived. Generic name for the villages at Kwatna Harbour, Burke Channel. [109]

kwaxsa'las: Chief living on the upper Tyaunt in the beginning of time.

qwaxt-stin: Large box used for boiling chicken. [415]

kyaqua: Village south-west of the head of South Bentinck Arm.

kyaquatsi: Place on Schooner Pass.

kyaxsamalis: Ancient name of a Bella Coola man.

kyedalakas: Marks made to commemorate an event, such as carvings on chiefs' sacrificial posts, virtually a memorial. [211]

kyedzaxsta: Figure representing crest.

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[825]

q̓uaitsaxste: 1—Tally post, one of the supernatural elements possessed by all human beings.
2—Invisible supernatural element which constantly moves before the face.

q̓uaitsaxs; *nuaitsa*, *q̓uaitsaxsa*, (rarely, *q̓uaitsaxsi*): Crest.

q̓uaqa: Raven.

q̓uaxa: Big old male mountain goat.

q̓uaxcila: *q̓uaqa* a man living in the last century.

q̓uaxyilidzi: Celebrated Kwakiutl chief.

q̓uaxquixa xumxum: Name of a shaman who received his power from Raven.

[601]

q̓uaxsumxs: One of the first men to settle at *Bixaa* in the beginning of time.

q̓uaxsumxum: Fourth oldest, or youngest, brother or sister.

q̓uc'yukuks: Steller's jay.

q̓uekuk: Kimsquit woman.

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q̓uexa: Women's pubic hair.

q̓uexa: Sea-lion cub.

q̓uexa: Those who are present and receive gifts when an announcement of a marriage is first made.

Q̓uexa: *Kwakiut* name of a Bella Coola man.

qula o'ume: A revelation, such as the sight of a supernatural being or object usually concealed.

[825]

q̓ulilic: Yearling seal.

q̓ulmap: Word used in inviting to a marriage announcement.

Q̓ulnaw: Kimsquit man mentioned in an ancient story.

Q̓ulqunaxunsa: Kwakiutl supernatural being, said to be identical with *Alpuxtun*.

q̓ulshilch1": *Nuxpul* name of a Kimsquit man.

Q̓ulyat: Bella Bella village west of Namu.

Q̓ual: Hot Springs on Labouchere Channel.

Q̓uleiya: Professional female marriage dresser who came down to Kimsquit in the beginning of time.

Q̓ulsaxsa: One of the nine supernatural siblings.

Q̓ultaal, "Place of Herbage": Village in the upper Bella Coola valley.

q̓umts: Inspiration, in the sense of the source of a *haxixt* dancer's power of thought.

[589]

Q̓umuch: Village-site of Kwatna, settled in the beginning of time.

q̓umxulaqtsut: Actual goods used for the repurchase of a wife.

[854]

Q̓umyaxalicmc: Ancestral name of a Kimsquit chief.

q̓unaic: Cradle.

Q̓un'uic: *Kwakiut* name of a Bella Coola woman.

Qunq a: Man mentioned in an ancient story.

[581]

q̓ustla: The noble and rightful sentiments engendered in both families by an elaborate marriage, either real or fictitious. The word embodies the concepts of financial interdependence and of consequent mutual strength.

[195]

q̓uxaikin: The transference of activities to a new sphere; the term is used, characteristically, when referring to the death of a skilled craftsman.

S

sa'ala: 1—Skeleton.
2—Kimsquit man mentioned in an ancient story.

Sa'ilmaxs cum: *Kwakiut* name of a Bella Coola man.

sat nux yiaitic: The constant blinking of the eyes.

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Saiaił: Thunder, anthropomorphized. 192*
Saiqvas: *Kusiut* name of a Kimsquit man. 821
saláiał: Historical account; the term does not include ancestral myths or other personal property. 173
sa-ôalsamem: 1—Food distributed by the donor of a *kusiut* dance; the term is also applied to presents given instead of food. 491
2—Food stored up for this purpose, or even for a meal. 25
sa-ôiate: Cannibalistic insolence.
sa-ôiatsmem: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day. 585
saôlaôaldimut: Profession of *kusiut* executioner. 491
saôlaôaldu: Object obtained by a shaman from a supernatural being and displayed by him. 463
saual: Sockeye salmon. 825
Sauálqemaôde, Sáqemem: One of the sons of the supreme god.
Sauaxuxumdaôe: Supernatural being who has the prerogative of scratching in the land above.
Sauaôkun or Sauaôkumdimus: One of the names of Mount *Nasqáit* as chief.
Sauaxúmdzem, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Sauo* man.
3—A celebrated Bella Coola hunter and chief.
sáuo; *vocative*, *sáôi*; *vocative plural*, *sáuoxa ôa*: Comrade, especially one engaged in an enterprise with the speaker.
sa-ôu: Spoon-shaped river canoe.
Saúla: Village at point between North and South Bentinck Arms.
Saúlyemaic: River flowing into the middle Bella Coola from the north.
Sa-úmx: Death, anthropomorphized. 761
saúsiu: Whetstone, *archaic*. 412
Sa-usk': 1—Kimsquit River.
2—Village near the mouth of the river. 101
Sa-uskamq: Inhabitants of the Kimsquit River valley.
saúskwa'a: Rat.
Sa-úsmaxa: Shaman's name acquired from Death.
sawa: Pillow. 573
sawaôut, "Pillowsaw": *Kusiut* ceremonial at which no call is present.
sayi, sayaiu, sayiaus: Brother or sister younger than speaker, especially the youngest of a family. 601
Sayiaus: Proper name of a youngest brother mentioned in an ancient story. 824
sáyaiaus: Brother. 825
sáyaiaus: Tide flats.
sdzôiuli: Heart.
Sdzôsdzôsem: That part of *Sxoy** which did not fall in the crash at the beginning of time.
Sesdzaôi: Village on Rivers Inlet.
Sesesdzáiatsa: Part of a peculiar repository.
sesesmálaiaus, "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.
se'sisiuc, "Resting Place": Limit of the sun's course. The word for December is connected with this. 805
sesôsaláiac: Leader of musicians. 821

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Simqyat: One of the first men to settle in the Dean River valley in the beginning of time.

Simsrimaut: 1—"Right Hand": Name of a *Stunx* repository derived from a supernatural creature.
2—*Kusiut* name of a Bella Coola woman.

sis°mata: Intangible *kusiut* prerogative of imitating coitus. [424]

sisk!alaxsuts: Song sung by a *kusiotem* dancer on recovery from apparent death. [861]

sisiem: Regular beatings given to a male child. [805]

Sisk!aym, "Time for Gathering Fern Root": Fourth moon after the summer solstice.

Sisqaxsem: Rain after storm, anthropomorphized. This presumably refers to rain that comes after violent thunder. [821]

Sisqalmaix di Sint, "The Gathering of the Supernatural Beings": Fifth moon after the summer solstice. [805]

sisqaxk!ist: Term of opprobrium applied to one who will not allow his children to perform ceremonial dances. [626]

sisqaxk: Outright bestowal of a prerogative at marriage. [425]

sisuts: Departure to a new locality.

sisi, sesatsa, sisat: Father's brother or mother's brother. [601]

sisut: Paddle.

sisutsa: Dangerous power such as is present at various petrified places. [501]

Sisk!umts: One of the names of the supreme god.

Sisk!ing!: Ancestral name of a Bella Coola woman. [778]

sist, tsesatsa, siast: 1—Any supernatural being, the significance being, "Learned."
2—Supernatural power of any kind.
3—Synonym for *qomo·ti*, the large *sisaak* whistle.
4—Killer whale. [825]
5—Song.
6—*Kusiut* name of one of the first men to settle at Kimsquit in the beginning of time.

Sistax·i: Part of a peculiar repository.

Sistsemk!ila: Celebrated Bella Coola warrior.

sistsatsa: Wordless chorus. [533]

Sisual·as, "Where Canoes Are Left": Village on the upper Kimsquit River.

Sisuld: Celebrated *Dzoldzmx* chief living in the last century.

sisulkmx: 1—Expedition without definite objective, made by a despondent person. [828]
2—Individual making such a journey. [484]

Sisyaa·a: 1—Daughter of the supreme god.
2—*Kusiut* name of a Bella Coola woman.

sisxda·tsaxtsa: Place where healing power is petrified.

Sisxlaqstaxsem: Synonym for *Mulakila*, the supernatural being connected with sacred rites.

sisxwimaqs: *Kusiut* dance or object used in the land above which serves as pattern or model, *tsatsaxsta*, for the user's protégé on earth.

sisxwk!ak!amk: Actual goods used for the "Opening," the first public announcement of a forthcoming marriage. [584]

sisxwsi: Unmarried mother. [848]

sisyalis: To perform the services of a herald to a master, especially the proper direction of all chiefly rites. The word *sisalis* may be connected with this.

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[821] *sisa:* Supernatural good luck.
sk̓nɔ̓ɔ̓s: Fog.
[825] *sk̓n':* Pack-rat.
slk: Mind or mentality.
[828] *slq̓an:* Place of lucky finds, such as a point where whales drift ashore.
slxotlaltwa: Cannibal recently returned from the land above.
Sllslan-i: One of the first women to settle at *Sälis* in the beginning of time.
smd: Mountain.
[825] *smlk* or *smlkɛ̓ɛ̓s:* Salmon, generic form.
smɬ̓mnikdɛ̓s: (Probably) viscera of an animal, *archaic.*
Smsiutaaks: One of the first women to settle at Green Bay in the beginning of time.
[173] *smsma:* Story, i.e., a legend which, lacking sociological significance, can be related by anyone.
Smtus: Woman mentioned in an ancient story.
[822] *Smk'lusm:* Bella Coola chief.
[828] *Snɬ̓ominit:* Darkness, anthropomorphized.
snɬ̓ɛ̓s: Anger.
snx: Sun.
Snxäkila: 1—One of the first men to settle at Green Bay in the beginning of time.
2—Name received by one of the first settlers at *Alqälaxl* in the beginning of time.
Snxälotla: 1—"The Light Maker": Name of the supreme god with reference to his control of the sun.
2—Ancestral name of a Bella Coola man.
3—*A'alk* name of a Kimsquit man.
4—*Sisɔɔk* name of a Kimsquit man.
Snxan-a: 1—Daughter of the supreme god.
2—Bella Coola woman.
[827] *snxkɛ̓ɛ̓:* Mucus.
Snxl, "Sunny": Village in the lower Bella Coola valley.
sqwlaiäk: Game played with miniature spears.
[575] *ssɔɔk:* 1—Society intimately connected with chiefs.
2—Member of the society.
ssiuɛ̓: Supernatural creature somewhat resembling a double-headed salmon.
Ssnxakila: Shaman's name of a *Snxl* woman.
sskiɛ̓': Present, invisible to all but the owner, given by *Tlitcäplilan-a* to the one favoured.
● [601] *sskum:* Father's sister or mother's sister (in either direct or indirect address).
[583] *ssmmɛ̓s:* The ceremonial strength acquired by a child through the repurchase of its mother.
[431] *ssqo-si:* Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
[585] *ssyuɛ̓':* Western dock (plant).
[824] *sxwaxwalelp:* Snowberry.
sxxɛ̓ɛ̓altwa: Distribution of carpentry tasks prior to a potlatch.
[825] *sxɛ̓mmsta,* "Food Supply": Synonym for *sɛ̓'slam,* ancestral hunting-ground.
skäk": Porcupine.
[824] *skäl-ats:* Black huckleberry.
[821] *skälutslaix:* Eye-lashes of the supreme god, i.e., sunbeams.

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skalk': Devil's-club. [824]
skálnámxdits: To lament ceremonially, the term used to describe the reason for a memorial potlatch. [765]
Skáml, "Ashes": Ancestral name created for a *Snuìxli* chief about 1910.
skámtsk: Supernatural creature dwelling in water.
skáy: Anus. [824]
skánm: Splinters projecting upwards from the bole of a broken tree-trunk.
Skamoìxmán-a: One of the first women to settle at *Snuìxli* in the beginning of time.
Skatpt: Chief of the spring salmon.
skatsámkm: Narrow strips of goat skin with wool attached, distributed at marriage. [585]
skelists: Merganser. [825]
skelxwadjut, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal. [584]
ski: To cure, especially with the aid of a frenzied beating of sticks. [431]
Skimutcitl: *Stmx* man mentioned in an ancient story.
skimsp, "Cure Ye!": Call of invitation to a *kusiut* dance in the upper Bella Coola valley.
skiwás: Cloud. [825]
skmx: Thick hide, either of moose or caribou. [412]
skmx: Semi-circular knife used by women for cutting salmon.
skmsix, *skmsnl*, or *skmdjut*: 1—Frenzied beating of sticks for curing purposes, especially when the patient is a member of a secret society. [755]
2—Final *kusiut* rite at end of the ceremonial season.
skmim: To cure by means of the frenzied pounding of sticks.
Skml, "The Charred Portion of a Half-Consumed Log": *a'alk* name obtained in the beginning of time.
Skmnál: House used by a group of first settlers near *Stmx* in the beginning of time.
Skmnulán-a: Daughter of the first settlers at *Nuxálxt* in the beginning of time.
skn'tcalx: Fungus. [824]
sknlmsiaxta: 1—Box made of strands of cedar-bark. [415]
2—Ancient name of *nsaak* head-dress.
sknx: Ceremonial designs executed on the exterior front wall of a house.
skobk': Rose.
Skolikmn-a: *Kusiut* name of a Kimsquit man. [825]
skol: Wasp.
Skolxmmasta: Rock on shore of North Bentinck Arm where war trophies were washed. [727]
Skqmóhl: Name of house brought down by first settlers at *Slskiut* in the beginning of time; the term was also applied by them to one of their female relatives.
skxi, *sxcatsx*, *skxsi*: Parent-in-law or child-in-law. [601]
skkitsp: Suitable place in the river for setting olachen nets.
sklax: Game played with throwing stones.
skuxiut: Synonym for *yuxmax*, the tangible or intangible prerogative possessed by some *kukuxiut* in addition to a dance rite. [424]
skwalxis: River sculpin. [825]

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[765] *skwanāt:* 1—Memorial potlatch.
2—Mourning song.
3—The wailing of mourners at a grave.

[763] *Skwanāt-ān-ā,* "The Weeper": Female supernatural being whose appearance indicates the death of a chief.

skwanātānkusaix: Professional *kusiut* prerogative consisting of the right to sing of *Snitsmān-a* during *kusiotem* dances.

skwatsta: Name.

Skwo·ts: *Kusiut* name of a Bella Coola woman.

[824] *Sla·kl:* Whitewater River, the southern fork of the Bella Coola.

slaas: Long grass suitable for pasturage.

[252] *slāqḳ'i:* Smoked spring salmon with the bone removed.

slāxkt: Many, *adjective.*

[554] *slāxmidjut,* "The One with Many Descendants": Term used to describe an elderly man with many children and grandchildren.

Sla·: Man mentioned in an ancient story.

[601] *slali:* Game, resembling a tug-of-war, played with wooden loops and spears.

[578] *slemts, vocative, slemtsakais:* Grandchild; the vocative indicates endearment.

slexmexnix: The deposition of eagle down on the heads of those quarrelling to pacify them.

slī·s: Gall bladder.

sloptsta: 1—Breathing.
2—Sound of a *nsaok* whistle, referred to as the breathing of *Mālakila.*

sluk': Olachen grease.

Sluxlekwailx: 1—Ancient village in the upper Bella Coola valley.
[778] 2—Place of petrified power at site of ancient village.
3—Semi-anthropomorphized being responsible for power in this locality.

Slūlm: Supernatural being resident at the mouth of every river.

slkumsta: The voice.

[824] *slkumi:* Dried elderberries.

slukwala: 1—Shaman-like power, as brought by the first people in the beginning of time.
[821] 2—Bella Coola woman.

slulgum: Eclipse.

[424] *slwoxumlikw':* 1—One who keeps in touch with a concealed Cannibal.
2—One who has the inherited right to assist *kusiut* or *nsaok* dancers; this prerogative occurs in Kimsquit only.

Smaiaikila: One of the names of the supreme god.

Smaialotla: One of the names of the supreme god.

Smaien-a: 1—Synonym for *Sluxlekwailx,* q.v.
2—Ancestral name of a Bella Coola woman.

[424] *smgusta:* A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first people in the beginning of time.

smāmāsnuelp: Debris from cones eaten by squirrels.

Smaoan, "The First": One of the first men to settle on the Kimsquit River in the beginning of time.

Smaoaxk: Man mentioned in an origin myth of a southern locality.

smā·amg, vocative, smā·amx: Friends.

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[824] *sqedilp:* Cedar roots.
sqeil: Sling.
[578] *sqeilqelhm:* To use a sling.
sqili: Term of opprobrium applied to a woman, signifying slave ancestry.
[821] *sqimawas:* Fleecy cloud.
sqiolx: Muzzle-like power which binds the mouth of a Cannibal against ordinary
[412] food.
sqma: Wooden comb.
S'qs'i: Land of Ashes, alternative term for *Squmi.*
sqo: Umbilical hernia.
[601] *sqolxwas:* Distant relative of female sex, when referred to by man.
sqolkisdjat: Long phallus.
Sqomilt: Village in the lower Bella Coola valley.
sqosa: Unconsumed portion of share of food carried away by guests from a meal.
sqosulx: Food distributed for carrying away as *sqosa.*
[415] *sqoli:* Large, flat, soft basket of broad strips of bark.
[431] *sqpmeax:* Presents given by guests to the donor of a memorial potlatch.
sqsesp: Maple.
[824] *squm:* Sudden start that expels the spirit.
squpaitl: Outer plank of cedar, convex and bark-covered on one side.
squal: Love song or other non-ceremonial composition.
squalem: Fern, probably one of the genus *Aspidium.*
[533] *squalxwalam:* 1—Theme of a song dealing with current events, especially allusions
to the faults of someone present.
2—Singers who use this type of composition.
[825] *squal'ahn:* Large, unidentified bird.
[374] *Squalatua:* Heat: A supernatural being.
Squli: Kusiut name of a Bella Coola man.
[825] *squo'nn:* Loon.
stai-tl: Mountain goat marrow, a food which is said to have remarkable powers of
[262] preventing hunger.
Stalqalosum, "The Increase of the Sun's Heat through the Addition of Fire Sticks": *A'alk* name obtained in the beginning of time.
stalhmy; plural, statalhmy; vocative plural, statalhmy:
1—Chief.
2—One of the first men to settle at *Alqalast* in the beginning of time.
3—One of the first men to settle at *Sinul* in the beginning of time.
4—Name created by *Smaoan* for a grandson.
5—*Sisaok* name of a Kimsquit man.
[601] *stan:* Mother, term commonly used by an adult in indirect address.
[825] *standabilam:* Bat.
standimut: Step-mother; the term is also applied to other women of the generation
[601] older than the speaker and related to him by marriage.
stanstamts: Elderly female relatives of the same ancestral family as the speaker.
[614] *staolt:* Whetstone.
Staots: Man mentioned in a story.
[412] *Stap':* Mountain near *Talio.*
stapam, "What Is Hidden": The correct solution of the Mystery dance.
stathmats: Archaic term for chiefs, now used only rhetorically.
[824] *skls:* Cranberry.

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sxaxalitu': Goods collected by the relatives of a man when working on his commission as carpenter or other artisan in preparation for a potlatch.
Sxē'txem: A short-legged person who tries to cross a river; name of a string figure.
sxaq": That part of a house on either side of the central fire. [513]
Sxeitema: 1—Sleep, a supernatural being.
2—Sleep, intangible *kusiut* prerogative. [585]
sxeiuxnam: Presents given to the one who leads a bride to her husband during a wedding. [431]
Sxqwastlustkwi, "Dark-Shade": A supernatural being. [412]
sx-pil: Shadow.
sxuiqwmas: Hammer, *archaic*. [601]
sxukoo: Brother-in-law or sister-in-law.
sxiatmalxs: Shaman's stick with power of life at one end and death at the other.
sxiluu: Bloody grease that rises to the surface of the water when a seal is cooked.
sxip: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth. [283]
sxlkx: 1—Caribou hide. [825]
2—Thong made of caribou hide.
sxxem: Chequer-work cedar-bark matting. [285]
sxxxlt: Caribou.
sxlxm: Love charm consisting of hair of the one desired mixed with other ingredients. [832]
Sxlxmsila: Supernatural being who causes nightmares. [828]
sxlxmsta or *sxlxmstanalos*: Mortals, in contradistinction to supernatural beings.
sxlxmstaliktsta: Body.
sxlxmstanalosxm: Assumption of human characteristics by mankind in the beginning of time.
Sxwaxwaknimanxa: Professional name of a female berry-picker.
Sxwaxwaknanam: Professional female berry-picker. [825]
sxka: Mountain goat grease. [824]
sxkalaya: Castor.
Sxkiut, "What Has Been Divided": Village in the lower Bella Coola valley.
Sxkla: Son of the first settlers at Green Bay in the beginning of time. [825]
sxmas: Octopus.
Sxoaklxs: One of Raven's female Crow relatives. [386]
sxqwaxma: Red rock paint.
sxta: Singer's baton.
sxult: Text. [823]
sxtlo-pass: Part of a river where there are rapids and projecting stones.
stuim: 1—Memorial-post, decorated with crest, erected near grave. [211]
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased. [764]
Stuxx: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story. [262]
stutxm: Dried dog salmon soaked in water.
stutxmalks: Masked representation of a dead person in crest form.
Sly', "Rainwater-Dripping-through-the-Roof": A supernatural being.
sulwuld: Black raspberry. [824]
sulutw: Ocean.

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Sxgmesăxs: Supernatural children guarded by the hermaphrodite in the land above.
Sxsul: Name taken by a *Stuxʷ* man in the beginning of time.
sxtsugmutl: Place in stream or river where a salmon has just jumped.
sxwanā·a: Name created upon earth.
sxwapānitl: Deer.
sxwat: Water-tight receptacle made from the internal organs of a mountain goat.
Sxwokmgnam, "What Sweeps Away the Food": First moon after the winter solstice.
sxwomaqs, "Tears": Preliminary presents given to guests at a memorial potlatch.
sxwʷilămkis, "Short-lived": Rhetorical term used with reference to the death of a young chief.
sxyexwi: An adolescent girl, not yet subject to the full taboos of womanhood.

T

tăbălst: Cave.
tai: 1—Son, in direct address. As a courtesy title this is often used for lads unrelated to the speaker.
2—Masculine suffix.
Taiakwala: 1—One of the first men to settle at Schooner Pass in the beginning of time.
2—One of the first men to settle at *Snuiletl* in the beginning of time.
taiămtmak: Desertion of husband by his wife.
tain: Dorsal fin of a fish.
taitaimx: Heavy kind of copper.
taitmax: Tournament between rival villages.
Tal·ios: 1—Village at head of South Bentinck Arm.
2—Generic name applied to all villages on South Bentinck Arm.
Tăliokăn·a: Nuxʷal name embodied in a *Snuiăli* origin myth.
Tămtămslo·psta, "The Breather": One of *Tlitcăplilăn·a*'s names and hence a designation given to shamans.
Tamukua: Stuxʷ man mentioned in an ancient story.
tăpămamtmam: The issuing abroad of invitations to a memorial potlatch.
tăqax: Forest consisting of dense underbrush between big trees.
tăqul: Blood-stained cedar-bark pad.
ti·s: 1—Bird arrow.
2—Weapon, invisible to mortals, with which a wolf kills its prey.
Tats; vocative, Tatso: 1—Designation of supreme god used in prayer.
2—Father, term used by child.
talkămlp: Water-lily.
Ta·qo·ut: Land inhabited by the Kwakiutl.
Tăskwam: Leading chief of *Alqalăl* and reputed founder of the village.
Tcpqlexam: Bella Coola chief living in the last century.
tcukax: Type of sea-going canoe with bow and stern identical.
tcukwul·i: 1—White-fronted goose.
2—Type of sea-going canoe named from the bird.
temut: Husband (*di tcukumitslai:* My husband).
temxu': River.
Tumxuxthis: Chief who came to Cape Mudge in the beginning of time and later moved to Bella Coola.

[825] [415] [805] [431] [195] [601] [586] [825] [628] [101] [824] [601] [824] [825] [601]

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Taqwalaisla: Bella Bella chief mentioned in a semi-historical account.

[825] *Taxakl:* Northern tribe, possibly Haida.

ɬɬli: Dog salmon.

Tɬɬalhmɣ, "Whose Feet Are Shortened": Village on shore of North Bentinck Arm west and north of the Necleetsconnay River.

tɬɬnɬɣn·i: Owl.

[601] *tcai:* 1—Daughter, in direct address. As a courtesy title this is often used for girls unrelated to the speaker.
2—Feminine suffix.

Tcâkwaâks: 1—One of the names of Mount *Nusɬalst* as chief.
2—Man who descended to Mount *Nusɬalst* in the beginning of time.

Tcâkwak: Supernatural name of bald eagle.

tcâkwaloth: 1—Type of expansible house brought down from above by several of the first settlers in the beginning of time.
2—One of the names of the supreme god's house.

[825] *tcakwliwa:* White slug with black and red face.

[824] *tcâltcâlaksm:* Pleasure walk.

[41] *tcâlᵂ:* Cedar-bark.

tca·n: Sealing spear.

[825] *tcan:* Snake.

Tcaqoleks': Mountain near the Dean River.

Tcaqos: One of the first men to settle on the upper Dean River in the beginning of time.

[824] *tcâtstaolp:* Red cedar tree.

Tcawat: Locality on mainland opposite the north end of Vancouver Island, *probably* Knight Inlet.

tcaxwanâ·aia: Unidentified grape-like tuber.

Tcalkwap: Man mentioned in an ancient story.

[342] *tciba:* Underground house with entrance and flue combined.

Tcika: Bella Coola sorcerer living in the last century.

Tciknutl: One of the first men to settle at *Alqalâxl* in the beginning of time.

[825] *tciman·i:* Large clam-shell.

Tcimlaix: Sisaok name of a *Sisxl* man.

Tcimtliax: Lad mentioned in an ancient story.

tcipsx: Fisher.

[601] *Tcitomdɣlaiɣ,* "The Sleep Giver": Name of a female shaman.

tci ɣmas di emts: Nephew's wife, term of indirect address.

tci ɣmas di sisi: Uncle's wife, term of indirect address.

Tcixwoil: Man mentioned in an ancient story of the upper Bella Coola valley.

Tcihsis: Celebrated Kitkatla chief living in the last century.

Tcil'laiyu, "He of the Penis": Nickname given to a lad mentioned in an ancient story.

tcmâlk: Valley.

Tcmoil, "Where the River Covers the Stones": Village in the lower Bella Coola valley.

Tcmqula: Locality on Fitzhugh Sound.

[824] *Tcnisi:* Mountain in the Carrier country.

tcnskwnwulp: Unidentified hollow-stemmed plant.

Tcnskwnwulpa·ts, "Where There Is Much *tcnskwnwulp*": Village in the lower Bella Coola valley.

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Wat-as: *Xıxais* woman living in the beginning of time.
wals: Dog. [825]
wawnic: Dog, *archaic.*
wa·xsia: Cape of yellow cedar-bark. [291]
waxwaxtsia: Brother or sister of grandparent. [601]
Wiakai: One of the first women to settle at *Snuiɔlī* in the beginning of time.
Wiaqaii: 1—One of the first men to settle at *Tāl·io* in the beginning of time.
2—One of the first men to settle at *Stuıx* in the beginning of time.
Wikwan-ıkwıla: Synonym for *Kwıla:* Influential Kwakiutl woman captured in the beginning of time by a *Nuxɬalst* chief.
Wikwanuil: Kimsquit hunter mentioned in an ancient story.
wina, vocative, winae: War-party.
Winās: Slave living at *Nuxɬalst* several generations ago.
winās di qaḥ, "War-Party of the Ocean," or ***winās di sā·ldjo·ıs,*** "War-Party of the Tides": Supernatural being.
Winwina: Supernatural being who captured birds and fish for the benefit of mankind.
Winwinxmak: Supernatural being, perhaps identified with one of the warm winds.
winxta: Assistance rendered by the inhabitants of a town to a neighbouring settlement being attacked. [628]
Wipitpawaklı: Bella Bella chief living in the beginning of time. [726]
Wiyamkilak: *Smoan's* daughter-in-law in the beginning of time.
Wi'tilae: Ancestral name of a Kimsquit man.
Wilılks: *Sıaok* name of a Kimsquit man.
Wixat: Man who travelled to the Skeena River in the beginning of time.
Wixon: One of the first men to settle at Schooner Pass in the beginning of time.
wi·x: *Kuxiut* dance in which the nine supernatural siblings are summoned to earth.
Wiy: One of the first women to settle at Schooner Pass in the beginning of time.
Wlx: One of Raven's female Crow relatives.
wly: Cripple.

X

Xaiāqalıl: Ancestral name of a *Tāl·io* man.
Xaiɬs: Stream entering the Bella Coola from the north near *Nuıtxw.* [821]
Xai·ul: Continuous North Wind, anthropomorphized.
xak'loi·: Cry raised as each of the first spring salmon is brought ashore. [226]
Xalaiya: Step-daughter of Raven in the beginning of time.
xaqınts: Great blue heron. [825]
Xat: Designation of a tribe, probably a branch of the Carriers, dwelling far to the south-east of the Bella Coola.
xaxaf': Canada goose.
ɣal·a: Root of *qāxmāts,* an unidentified plant.
Xehalus: *Kuxiut* name of a Bella Coola Cannibal.
Xelwotsaw·a: Man mentioned in an ancient story.
Xelimoi: *Kuxiut* name of a Bella Coola woman.
xem: The successive rising of the sun from day to day. This word, which is common in derivatives, appears usually to be pronounced *ɣem* after *s.* [821]
Xemexus: 1—One of the nine supernatural siblings.
2—One of the first men to settle on the Dean River in the beginning of time.
3—One of the first men to settle at *Snuiɔlī* in the beginning of time.

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Xemlaix: One of the first men to settle at *Q̓emq̓·ts* in the beginning of time.
Xemtmm: *Kusiut* name of a *Sisk̓aul* man.
Xemxemälotla: 1—One of the nine supernatural siblings.
2—Ancestral name of a Bella Coola man.
Xemxemlaix: *Sisaok* name brought from above in the beginning of time.
Xemxemtmm: 1—Supernatural beings who request the sun to appear.
2—One of the first men to settle at *Alq̓alkul* in the beginning of time.
[533] *xe·ila:* Boastful type of song used by chiefs on war expeditions and at potlatches.
Xedilkas: One of the first men to settle at *Q̓aiheslas* in the beginning of time.
Xelásu: *Kusiut* name of a Kimsquit woman. The designation is of Bella Bella origin.
[825] *'exex:* Marten.
[412] *xilx:* Stone axe.
xelxel: Party of potlatch messengers and the invitation they bear.
[203] *Xempdimut:* Man mentioned in an ancient story.
Xemxemlaix: *A'alk* man mentioned in an ancient story.
Ximxemxelaix: Celebrated female shaman.
[82] *gaxgaxs·i, plural, gaxgaxsaksi:* Little girl.
[517] *Xaxpxes:* 1—"Little Girls": Group of stars in the Great Bear.
2—Picnic, especially one on which fern root is gathered.
Xaxeis: Bella Coola term for the Carriers living near Ootsa Lake. *This is said to* be their own name for themselves.
Xximan·a, "Right Foot": *Sisaok* repository named from part of a supernatural creature.
Xaxis: Mountain in the Carrier country.
xaxmanoas: Spirit, one of the supernatural elements in the human body.
xlaxtmm: Ceremony prior to a potlatch when tasks are allotted and the donor's house destroyed.
xlaxl: The entrusting, before death, of a name for the benefit of a relative.
[586] *Xlikwals:* Mountain in the upper Bella Coola valley.
xlokw·imut: The irrevocable desertion of her husband by a wife.
[825] *Xmaxats:* Locality below *Nusq̓alxl.*
[601] *gmgmatsl:* Minnows.
[614] *gmes:* Woman, or wife in indirect address (*ki gmelsaix:* My wife).
[423] *gmexexta:* Female relatives of same ancestral family, term of indirect address.
gmexdam or *nugmexdam:* The right by which a husband uses his wife's land, though it is not his own.
Xnutli: Bella Coola sorcerer living in the last century.
xoxdt: The forcible washing of a Cannibal.
Xolaxwaxem: Name acquired by a man mentioned in an ancient story.
[785] *xoldjut:* Intercourse held during ceremonial chastity; the term has a sacred significance.
[831] *Xomtsis:* Male professional singer who came down to the Dean River in the beginning of time.
Xomxemqa: Ancestral name of a *Sisaok* man. The designation is said to have come from Smith Inlet.
Xoqoatam: Supernatural scoop-net fisherman, servant of the supreme god.
Xoqotlis: Bella Coola man mentioned in an ancient story.